

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIX'D—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

Vol. XIV.

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UNIVERSALISM DISCUSSED.

From the N. Y. Messenger & Universalist.

To Mr. Ezra Styles Ely.—*Letter 7.*

Philadelphia, May 9, 1834.

Dear Sir—I perceive with pleasure that you have practically renounced a sentiment contained in your letter of March 7—viz. that "commentary and criticism are needful to those alone who wish to believe a different doctrine from that taught by the Holy Spirit of inspiration." And I am not without hope that some of the passages by you cited, to my remarks on which you have made no reply, have also been rejected as furnishing no proof of endless punishment.

You have distinctly conceded, that from the 4th to the 35th verse, inclusive, of Matt. xxiv, our Savior mentions the signs that should precede, and the circumstances that should attend, his coming to destroy Jerusalem and put an end to the Jewish polity.

Your only argument in proof of the position that a transition of reference commences at the 36th verse, is drawn from the expression, "But of that day and that night," meaning, in your judgment, a different day from the one previously spoken of.

This argument, however, is predicated on your opinion. As you have hitherto wholly neglected my reasoning on this point, I will patiently direct your attention thereto in detail.

Keeping in view your concession that to the 35th verse inclusive the day of tribulation to Jerusalem is referred to, let it be noticed that Jesus immediately added, "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only."

Is it more reasonable to infer that a different day from the one of which the Savior had just spoken is here intended, than that the same day of calamity, of which so particular an account had been given, is referred to? This question is directed to the common sense that would sit in judgment on the reference of similar language found in any other book. Jesus had expressly certified his disciples, that all the things of which he had spoken should transpire ere the close of the generation then existing—but as to the precise day and hour he acknowledged his inability to inform them.

You seem to think that in Matt. xxiv, 3, the disciples asked our Savior several separate and distinct questions—so separate, indeed, that, in your judgment, referred to events which were to transpire within 40 years, viz. the destruction of Jerusalem; and another to be distant in its reference as many thousand centuries, viz. the end of the material world. Let us attend to the following considerations.

1st. In Mark xiii, 3, the questions before adverted to are thus recorded: "Tell us, when shall these things be? and what shall be the sign when all these shall be fulfilled?"

In Luke xxi, 7—"When shall these things be? and what sign will there be when these things shall come to pass?" In these citations nothing is said of "the end of the world." (*suntelos ton aionos*); yet you will not deny that the record of the questions in Matthew, Mark and Luke, substantially expresses the same desire on the part of the disciples. Surely, if you are correct in your interpretation of the phrase in question, Mark and Luke would have recorded something in relation to the subject.

2d. There are but two questions in Matt. xxi, 3. The disciples are not represented as inquiring for the sign of the end of the world, as a distinct matter. "When shall these things be?" that is, when shall the temple be destroyed that one stone shall not be left upon another. This is the first question. "And what shall be the sign of thy coming and of the end of the world?" thus inquiring for the sign of simultaneous events. This is the second question. To the 28th verse inclusive, Jesus speaks in reply to the first question, with a bearing on the second. At the 29th verse it is written, "IMMEDIATELY after the tribulation of those days shall the sun be darkened, . . . and then shall appear the sign of the Son of man in heaven . . . and they shall see the Son of man coming in the clouds of heaven." This sign of the Son of man coming in the clouds of heaven, for the face of the question shows that these were to be simultaneous events.

3d. Without any intimation that he was about to speak of another coming, Jesus proceeds with his discourse. He mentions his coming in verses 37, 39, 42 and 44 of chapter xxiv, and in verses 13 and 31 of chapter xxv, which is a continuation of the discourse commencing Matt. xxiv, 4. Your intimation is that the two different coming of Christ are spoken of in the cited chapters. You will not pretend that more than one coming is mentioned in the question, "What shall be the sign of thy coming?" and you are aware that the coming of the Son of man is distinctly stated in the part of Matt. xxiv, which you apply to the destruction of Jerusalem.

4th. In my last letter I stated what you will not deny, that Matt. xxiv, 36—41, and Luke xxi, 26—37 are parallel passages—and that they have reference to the same period and the same events—that the latter refers unquestionably to the circumstances attending the destruction of Jerusalem, and that of course must be the reference of the former. These statements and arguments you have allowed to pass unnoticed—and

thus they have shared the fate of much that I have written. I must therefore bring this matter more fully into view—although by so doing I incur the risk of being charged with prolixity.

In Matt. xxiv, 36—41 we read as follows—the same being by you applied to a yet future judgment: "But of that day and hour knoweth no man; no, not the angels of heaven, but my Father only. But as the days of Noah were, so shall also the coming of the Son of man be. . . . Then shall two be in the field; the one shall be taken and the other left. Two women shall be grinding at the mill; the one shall be taken and the other left." [Where shall they be left?]

In Luke xvi, 26—36 it is thus written: "And as it was in the days of Noah, so shall it be also in the days of the Son of man . . . Even thus shall it be in the day when the Son of man is revealed. In that day [what day?] he which shall be upon the house top and his stuff in the house, let him not come down to take it away; and he that is in the field let him likewise not return back. . . . Two women shall be grinding together; the one shall be taken and the other left. Two men shall be in the field; one shall be taken and the other left. And they answered and said unto him, Where, Lord?—And he said unto them, Wheresoever the body is, thither will the eagles be gathered together."

You will at once perceive that the cited passages are perfectly parallel. They refer to the same period of time and to the same events. And you will not allege that the quotation from Luke refers to something yet future. The directions concerning those who might be on the house-top or in the field, are found, nearly *verbatim*, in Matt. xxiv, 17, 18, which verses, together with the connexion in which they stand, refer alone, to the period of the destruction of Jerusalem according to your own acknowledgment.—

So also of the language concerning the eagles. See Matt. xxiv, 28. With what appearance of propriety, then, can you apply two confessedly parallel passages, the one to the destruction of Jerusalem, and the other to a period of time yet future?

5th. The Savior, having declared that all the things of which he had spoken in the previous part of Matt. xxiv, should come to pass before the close of the generation in which he lived, proceeded to certify his disciples that of the precise day and hour he himself was ignorant—but of this they might be certain, it would be unexpected and sudden as was the coming of the deluge. Then properly followed an exhortation to watchfulness and faithfulness, with a statement of the consequences that would attend a contrary course of conduct. This closes chapter xxiv, though the discourse is continued, being broken only by the modern division of the Bible into chapters and verses.

Chapter xxv commences with the adverb "Then," which calls for the question, *When?* And the answer must be sought in the previous declarations concerning the coming of the Son of man. The parable of the virgin's *closes* with another exhortation to watchfulness. The parable of the talents was designed to encourage fidelity. And these two parables were obviously intended to illustrate what is recorded in the closing part of Matt. xxiv. The parable of the sheep and goats, being a summary of all the previous instructions, commences at verse 31. "When the Son of man shall come." The time is not stated, for that had previously been plainly and unequivocally confined to the then existing generation, though of the precise day and hour even Jesus himself could not inform the disciples.

Your only remarks which bear in the least against the foregoing view of the subject, are four in number.

1st. You say that Christ did not come *in his glory*, either in his incarnation, as the babe of Bethlehem, or as the man of sorrows—and hence you argue that the coming mentioned in Matt. xxv, 31, must be yet future, inasmuch as the coming there mentioned is a coming *in glory*. Have you forgotten your own acknowledgment that Matt. xxiv, 30, referred to the coming of Christ to destroy Jerusalem? and another to be distant in its reference as many thousand centuries, viz. the end of the material world. Let us attend to the following considerations.

2d. There are but two questions in Matt. xxi, 3. The disciples are not represented as inquiring for the sign of the end of the world, as a distinct matter. "When shall these things be?" that is, when shall the temple be destroyed that one stone shall not be left upon another. This is the first question. "And what shall be the sign of thy coming and of the end of the world?" thus inquiring for the sign of simultaneous events. This is the second question. To the 28th verse inclusive, Jesus speaks in reply to the first question, with a bearing on the second. At the 29th verse it is written, "IMMEDIATELY after the tribulation of those days shall the sun be darkened, . . . and then shall appear the sign of the Son of man in heaven . . . and they shall see the Son of man coming in the clouds of heaven." This sign of the Son of man coming in the clouds of heaven, for the face of the question shows that these were to be simultaneous events.

3d. You say, in effect, that the angels did not accompany our Lord to destroy Jerusalem. In Matt. xxiv, 30, 31, which, I again repeat, you apply to the coming above mentioned and to no other, it is written, "They shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels. . . . and they shall gather together his elect from the four winds, etc." The elect who were thus to be gathered, are mentioned in Matt. xxv, under the figure of the sheep.

3d. You say that at no time has the Savior "gathered all nations before him." Once more I shall quote testimony which refers, according to your own concession, to events connected with the destruction of Jerusalem. "And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn. . . . And he shall send his angels. . . . and they shall gather his elect from the four winds, [or as in Mark xiii, 27, 'from the uttermost part of the earth,'] from one end of heaven to the other." Matt. xxiv, 30, 31. If you can determine in what sense this language was used, and in what sense it was fulfilled more than seventeen centuries ago, you will be no loss to determine how all nations were gathered before the Son of man when he came to destroy Jerusalem.

4th. You depend somewhat on the future tense of the verb, in the declaration, "before him shall be gathered all nations." I have repeatedly certified you, that a passage which was future in its reference when spoken or written, is not necessarily future now. But of this fact you take not the slightest notice. In Matt. xxiv, 31, it is written, "he shall send his angels," but notwithstanding the future tense of the verb, you apply the passage to the destruction of Jerusalem.

It is not necessary at present, nor am I required, to enter into a detailed explanation of the parable of the sheep and goats. It is

sufficient that I have shown the reference thereof to events which long since transpired.

I am desirous that we should enter into a full examination of the period denoted by the coming of the Son of man, as mentioned in the passages before us. You are sensible that much depends on the decision of this matter—inasmuch as the events in review were to transpire when the Son of man should come in his glory. If you feel yourself competent to sustain the positions you have assumed, you will accede to this proposal.

And while on this point, allow me to observe, that for either of us to cite a Scripture passage, offer a word of comment thereon, and then proceed to cite other testimony without even noticing the views and arguments presented by the other on the passages previously adduced, is not, in my judgment, either a candid, equitable, or profitable mode of procedure.

In reviewing your criticism on the Greek noun *aion* and its derivative adjective, I wish our readers distinctly to remember two particulars. 1st. Your argument rests on the supposition that *aion* signifies eternity, or endless duration of being. If you yield this supposition, your entire argument is lost.—You say, "If there is any word in the Greek language which denotes endless continuance, it is this," (*aion*.) 2d. No adjective can express more than is expressed by the noun to which it is relative. The adjective *gloomy* cannot express more than is expressed by *gloom—lovely than love—proud than pride*. A thousand similar illustrations might be adduced. From hence it will follow, that if the noun *aion* does not strictly signify eternity, the adjective, cannot, in itself, express an endless duration.

The following considerations justify me in assuming that the noun *aion* does not, and cannot, signify eternity, or an endless duration. 1st. We read of the *beginning* of *aion*—but eternity can have no beginning—therefore *aion* does not signify eternity.—John ix, 32—"Since the world began," (*ek tou aionos*.) In Rom. xvi, 25, Paul speaks of the mystery of the Gospel "which was kept secret since the world (*aionios*) began."

2d. The noun in question is used in the plural number, and there are several forms of expression which denote the existence of more than one *aion*—but eternity is an individual; there cannot be two eternities—therefore *aion* cannot signify eternity. 1 Cor. ii, 7—"The hidden wisdom which God ordains before the world (*pro ton aionon*) began." Eph. iii, 9—"The mystery which from the beginning of the world (*apo ton aionon*) have been hid in God." Col. i, 26—"The mystery which hath been hid from ages and from generations," (*apo ton aionon kai apo ton geneon*.) We read also of the *ages*, the wisdom, the men, the things of this *aion*, implying *another* and of the *aions* to come, two or more eternities is a contradiction.

3d. We read of the *end* of *aion*—but eternity can have no end—therefore *aion* cannot signify eternity. In Matt. xxiv, 3, xiii, 29, 40, and other passages, in which the phrase "end of the world" occurs, the word for world is not *kosmos*, but *aionos*. The very phrase *suntelos tou aionos*, end of the world, on which you so confidently rely for proof of your positions, pointedly contradicts your views. You must either allow that *aion* does not signify eternity—in which case your entire argument would be lost—or attempt to define what you mean by the *end of eternity*.

4th. We read of the *end* and the *ends* of the *aions*, plural. 1 Cor. x, 11—"And they were written for our admonition upon whom the ends of the worlds (*ton aionon*) are come." Heb. ix, 26—"But now once in the end of the worlds (*pro ton aionon*) began." Eph. iii, 9—"The mystery which from the beginning of the worlds (*apo ton aionon*) have been hid in God." Col. i, 26—"The mystery which hath been hid from ages and from generations," (*apo ton aionon kai apo ton geneon*.) We read also of the *ages*, the wisdom, the men, the things of this *aion*, implying *another* and of the *aions* to come, two or more eternities is a contradiction.

5th. We read of the *beginning* of *aion*—but eternity can have no beginning—therefore *aion* cannot signify eternity. In Matt. xxiv, 3, xiii, 29, 40, and other passages, in which the phrase "end of the world" occurs, the word for world is not *kosmos*, but *aionos*. The very phrase *suntelos tou aionos*, end of the world, on which you so confidently rely for proof of your positions, pointedly contradicts your views. You must either allow that *aion* does not signify eternity—in which case your entire argument would be lost—or attempt to define what you mean by the *end of eternity*.

6th. We read of the *beginning* of *aion*—but eternity can have no beginning—therefore *aion* cannot signify eternity. In the latter passage, Jesus promised everlasting life to those who should forsake houses or lands for his sake. The defect in your argument arises from taking for granted, that "in the regeneration," referred to the future state. In the latter passage, Jesus promised everlasting life to those who should forsake houses or lands for his sake. The defect in your argument arises from taking for granted, that "in the regeneration," referred to the future state. In the latter passage, Jesus promised everlasting life to those who should faithfully follow him should "receive manifold more in this present time, and in the world to come life everlasting." Your interpretation supposes "this present time" to signify this earthly pilgrimage, and "the world to come" the incorporeal existence beyond the grave. But the phrases in question have no such reference. The Jews prominently spoke of the age, or world, under the *law*, and the age under the *Christ*. *Olam ha ba*, the world to come, is a constant phrase among the Jewish writers for the times of the Messiah. We should not overlook the fact that Jesus uttered the language in review previously to the close of the age under the law. At that time the age under the Messiah was prospective; it was *to come*.—"This present time" signifies the former; "the world (or age) to come" the latter.

You again incidentally introduce 2 Thess. i, 6—10—and from this circumstance I feel impelled to invite you, for the third time, to enter fully into an examination of that passage. There certainly can be no propriety in repeatedly citing a text of this description, while an unwillingness exists to bring its claims and character fully into view.

I have a similar remark to offer in reference to your observations on the word *Gehenna*. I informed you in a former letter, that I was prepared to meet you in discussion of all that the Bible says about this matter.

I desired you to furnish your reasons for supposing that Gehenna is in the immortal state of existence. But all I have said has been wholly disregarded. You proceed to assume that Gehenna is "a state and place of future punishment, &c." without offering a word of proof. You say that the Gehenna of fire "is one of the most forcible descriptions of the state of future punishment found in the Bible"—yet you do not condescend to furnish any evidence that these statements are true.

You indeed certify me, that you will pursue the subject in your next letter, which may be published in the Philadelphian without waiting for my reply—but I must be allowed to enter my protest against such procedure. It seems to intimate that you do not intend to notice what I have already written; and that your only duty so far as this controversy is concerned, is to make your statements and draw your conclusions, without the slightest reference to the views and arguments by me presented.

I respectfully request that some attention should be given to these remarks.

Another thing I desire to mention. Entire justice cannot be done to several important subjects in any one letter. I propose, therefore, that you select any topic you please—either the coming of Christ, the word *aion*, *Gehenna*, or any other—and let that be the subject of discussion until we have fully examined it; then pass to another.

In this way the minds of our readers would

not become confused by a multiplicity of subjects; and some hope might be entertained that advantages of moment would be consequent on our labors.

Nevertheless, be it as you judge expedient.

Earnestly desiring to convince you and all

our readers who are not already convinced,

that the doctrine of endless punishment is

not taught in the Bible, and that "the living

God is the Savior of all men, especially of

those who believe," I am respectfully yours,

ABEL C. THOMAS.

The duration signified by the adjective *aionian* must always be determined by the subject or thing to which it is applied. The adjectives tall, great, long, deep, &c. have no meaning in themselves. We say a long arm, a long pole, a long day—a tall man, a tall tree, a tall steeple—and so of other adjectives. They are indefinite in themselves, and must always be considered in connexion with the things to which they are applied.

CHRISTIAN INTELLIGENCER.
"And Truth diffuse her radiance from the Press."
GARDINER, MAY 30, 1834.

Religious Notice.

The Ministers of the Maine Convention of Universalists, residing west of Kennebec River, are requested to meet at Minot Corner, on Wednesday the 4th day of June next, at 9 o'clock A. M. for the purpose of taking measures in relation to the success of the Ministry, and to the upholding of the cause in truth and holiness.

WILLIAM FROST,
SETH STETSON.

THE ITINERACY.

The great good which must result to the cause of Truth in Maine, by the establishment of an active and judicious Itinerary, we think must be perceived and confessed by all. What we really want, to begin with, are at least four persevering and faithful ministers, acting under the approbation of the Convention and enjoying the confidence of the public,—one occupying the ground east of the Penobscot river, one between the Penobscot and Kennebec, and two west of this river. These should devote all their time to travelling and preaching in public and in private—especially in new and destitute places. Every where they should appoint meetings—wherever a dozen can be collected; and make full proclamation of the good tidings of great joy which shall be to all people. Doubtless for the most part, they would be gladly received and kindly treated. The hearts and the houses of our brethren would be open to receive them; and as the fruits of their labor, we might hope to see societies gathered and established on enduring principles, to witness the growth of the same in knowledge and Christian piety,—nay, to behold, in a short time, the wilderness bud and blossom like the rose. By the establishment of such an Itinerary, we religiously believe Providence would favor our State with a genuine revival of religion—a new and virtuous interest created in the cause of rational truth and holiness. From that time we might date the commencement of an unprecedented prevalence and permanency for Universalism in the State.

We hope the Convention will be induced next month, to take this subject up in good earnest. As a preparatory step, it might not be amiss for the brethren who will assemble in Minot next Wednesday to talk the matter over, collect and compare ideas and suggest a system of operations for the consideration of the Convention. We hope all the ministering brethren will endeavor to be present at the meeting of the Convention in Waterville; but in case any should not be able to attend, we would farther suggest the expediency of their writing letters expressive of their views, giving their advice, &c. to be read on the occasion. If we cannot be favored with their presence, such letters would be received, doubtless, as some atonement for their absence, and would be highly acceptable and useful.

We believe our cause is the cause of the Gospel, and wish it to succeed. But it cannot and will not succeed without its friends perform their duty. God accomplishes His designs through the instrumentality of means, and has made men the means and instruments in this case, of enlightening their fellow men and bringing them to a knowledge of the truth. Whilst the enemy is at work, scattering tares, it will not do for men to sleep. They must be awake and vigilant in duty. The orthodox in this State are pledged this single year to raise the round sum of ten thousand dollars for the employment of ministers of their faith to explore every part of the State and keep their tottering cause from falling. Shall not their zeal in a bad cause provoke ours in a good one? Let us make but one tenth part of the effort which those men make, and our laborers shall gather ten sheaves to their one—leaving them, indeed, but little beyond the gleanings as the reward of their efforts.

THE MASK OFF.

During the late religious anniversaries in New York, accounts of which we find in the Mirror, communicated by a correspondent who was present, under the head of the "American Home Missionary Society," we find the following frank and honest declaration set down to the credit of Rev. Prof. Sturtevant, of Illinois College, an Institution established by the Missionary Society, and of which a son of Dr. Beecher is President:—

"Prof. Sturtevant of Illinois College remarked, that the great object of the Am. Home Missionary Society was nothing short of organizing the whole country under an Evangelical [orthodox] Clergy!"

Pretty much as we expected. The great object of this Society is to bring the whole country under the orthodox clergy. Free-men! what think you of this design—thus openly avowed and thus publicly proclaimed and circulated? Let the intelligence circulate, we say, from one end of our Union to the other—the great object of the American Home Missionary Society, to which it is now devoting all its mammoth power, is to organize the whole country under the dominion of the clergy—the autodox priesthood!

Another speaker, Dr. Milnor, speaking of England, is reported to have said:—

"If our great men here [in the U. S.] felt as great men in England, it would electrify the whole country."

Yea, doubtless, if our republican magistrates would but feel as aristocratic and imbibe the same principles as the Lords Spiritual of England, we should soon be electrified by the shock which should resolve us into Church and State in a very short time.

REV. J. H. BUGBEE.

We announced in our last the decease of this worthy minister, and promised to present a more extended notice of his death the present week. It is subjoined from the *Trumpet* of last Saturday.

FUNERAL AT PLYMOUTH.

On Tuesday, the 13th inst. the funeral of Br. James H. Bugbee, pastor of the Universalist Society in Plymouth, Mass. took place in that town. The corpse was removed to the meeting house about two o'clock, where all the religious services were performed.—At three the disconsolate widow, with two brothers and one sister of the deceased, and the other relatives, proceeded also to the meeting house, where a truly afflicted society, joined by a large number of the members of other societies, and several of the clergy, had assembled to rejoice in their existence, and in the love of their Creator, to all eternity. That the love and only glory of God is the accomplishment of this purpose by the most suitable means. That the whole moral administration of the divine government is a system of such means, steadily operating to produce their result in the fullness of times. That sin and misery are incidental evils, provided against in the purposes of God, and, though in their own nature adverse to happiness are overruled for ultimate good. That holiness and happiness are in their nature essentially agreeable to God; but that sin and misery are in their nature essentially disagreeable to him. That holiness and happiness as the object of divine pleasure and promotion, are imperishable, and will thrive in the bosoms of rational beings more and more to all eternity; but that sin and misery are in themselves disagreeable to God, though incidental to the early imperfect moral condition of his creatures and wisely overruled for good, are perishable—can endure only for a time, and will ultimately vanish away."

This is what we call Universalism—as the venerated Fathers—Murray and Winchester called it before us. To the doctrine above expressed, we heartily respond, and can say "amen" to about every word in the foregoing. We care but little what you call it—"a rose, by any other name, would smell as sweet"; we do, indeed, prefer to designate it as Universalism,—because this it truly is and because it is sanctioned by longer usage. As for Mr. Ballou's term "Restorationism" for we believe he is the sole author of it—a word for some dictionary not yet made—it may, for aught we know, be a legitimate derivation,—as much so, doubtless, as would be Salvationism, Anti-damnationism, or Restitutionism; still we prefer not being obliged to make up so uncomely a mouth as is required to get the word out; and, believing the same doctrine, shall yet claim to be Universalists to all intents and purposes. With regard to future punishment, this is a doctrine, which is no more of a drawback upon the meaning of the word Universalism, as long as it is maintained that that punishment is disciplinary and will result in reformation and happiness, than is the doctrine of anti-future miseryism.

a fortnight; when the cold hand of death kindly closed the heart rending scene. He has left a disconsolate wife and several weeping children to bear witness against protracted meetings.

RESTORATIONISM.

We are pleased to notice by the last Independent Messenger (the number for the week before did not come to hand,) that its editor, Rev. Adin Ballou, is engaged in reviewing the Lectures of Rev. Dr. Tyler of Portland against Universalism—as reported in the *Mirror*. The article before us does credit to the reviewer's candor and ability. In the course of the article Mr. B. gives his definition of that "modern," or newly coined "American" word *Restorationism*, as follows:—

1. Hymn.
2. Prayer by Br. Thomas Whittemore.
3. Hymn.
4. Sermon by Br. L. S. Everett, from Psalm xxvii, 13. "I had fainted unless I had believed to see the goodness of the Lord in the land of the living."
5. Prayer by Br. L. R. Paige.
5. Funeral Dirge, "unveil thy bosom, faithful tomb," &c.

The Sermon was peculiarly adapted to the occasion, being an exhibition of the support which is afforded in times of trouble from a firm confidence in divine goodness; which was applied, with much effect, in the address to the mourning relatives, to the society, and to the ministering brethren of the deceased. In all the circumstances of the occasion, form was put aside so far as it was possible. No outward badges of mourning were worn. More forcible demonstrations of grief, which no one had power to control, were visible; and when the body was deposited in the earth, and we turned away to leave the dear treasure there, to be seen no more on earth, very few had sufficient strength to repress the rising emotions of grief. A very long procession followed the corpse to the grave. It lies in the midst of departed Pilgrims, at the side of one of the former ministers of Plymouth, who was buried one hundred and eleven years ago.

Br. Bugbee died of a disease of the brain. He had been in feeble health for years, which sometimes has excited very alarming apprehensions. A few weeks since an abscess formed directly over one of his eyes, which was inexpressibly painful, and which tended in no small degree to waste his little remaining strength. But no fears were entertained by his family of immediate death, until within an hour or two of the actual event, when it was perceived by the stupor that ensued that the inflammation had reached his brain, and that his earthly career was hastening to its close. When the tolling of the bell on the following morning announced his decease, it came in the most sudden and unexpected manner to all.

He is gone! His funeral obsequies are performed, and his dust is committed to the earth! His amiable consort is a widow, and his flock is without a shepherd! O God! support them. Make them feel that thou hast removed him in thine own time, and that is the best time—the best for him, the best for them. May they realize that thou canst do no wrong; and if it was best for him that he should go, may they be willing to endure the loss of his society and counsel that he may enjoy the rest of heaven.

Br. Bugbee had been in the ministry of reconciliation about ten years, and was thirty-one years of age at the time of his death. Nearly the whole of his ministerial life has been spent in Plymouth, and the Society of which he was pastor has flourished greatly under his ministrations. He was peculiarly a good man. In reviewing his character, the closest scrutiny will find little to censure and much to praise; and the impartial judgment of such as have known him, will assign him a rank among those who have spent their lives and labors for the good of their fellow men. We pray God to send to the bereaved Society a "pastor after his own heart, who shall feed them with knowledge and with understanding."

We are happy to have it in our power to say, that we shall publish as soon as possible Br. Everett's sermon at the funeral; and we flatter ourselves also that we shall be permitted to lay before our readers one or two of the last discourses which our lamented brother wrote.

MORE VICTIMS.

We do not pretend to keep up with all the accounts which are continually coming before us, of the causes of insanity and death produced by "revival" measures in different directions. The most we do is, occasionally to give an example, that the public may see something of the pernicious and lamentably fatal tendency of a false and cruel theology.

We have now before us an account by Br. Williamson of Albany, in the *Religious Inquirer*, of a man whom he met in that city a short time since—an emaciated form strongly pinioned, upon the seat of a wagon on his way to the Insane Hospital from a protracted meeting, raising his powerful warning to sinners as he passed along at the top of his voice, and in the Methodist tone, about hell blazing, devils howling, heaven storming, &c. &c. He had been brought to this condition by the revival measures.

Also, the *Evangelical Magazine* contains an account of Mr. Austin Fasset of Mansfield, N. Y. who after attending a twenty-six days meeting was converted into a raving maniac; he continued in this situation about

influence in favor of these offensive innovations; though we are happy to learn that the great mass of New England ministers are resolved on making a steady and persevering resistance to their introduction into their churches. In some places at the West there are similar movements now making: vast numbers are proclaimed converts through the medium of certain newspapers, when those who are on the spot, and have every opportunity and every disposition to form an accurate judgment, come deliberately to the conclusion that the number of *true* converts is, to say the most, exceedingly small. We lately saw it stated in a letter from an intelligent and pious man at Buffalo, dated about a month back, that though Mr. Burchard and his friends claimed as the result of a recent protracted meeting there, that there were 600 converts, yet with all the persuasion that could be used upon men, women and children, only 120 could be induced to join the church, and where the other 480 were, no mortal could divine."

With regard to the 600 converts in Buffalo which Rev. Mr. Martyn boasts of and to which the *Journal* and *Telegraph* alludes, we find a manly exposure of the false statement by a citizen of Buffalo, in one of the secular papers, the *Bulletin*, of that city.—The following is an extract:—"I assert without fear of contradiction that not *one hundred adults* were converted (as the Rev. gentleman would say,) during the *forty one days* continuance of the reign of disorder, which their unbridled fanaticism enkindled in our city! I challenge him to produce the names of five individuals who were "cold blooded infidels," or the like number of Universalists or Unitarians, who even *sanctioned* their measures. *It cannot be done*; it is false, wilful and malicious falsehood, a slander upon our citizens, exceeded only by the impudent and unwarranted attacks made upon individuals and our citizens generally, from the time they commenced their career to the close of it. There were but few conversions, a majority of them children, from five to fourteen years of age; very few adults were seduced into their measures."

NOVA SCOTIA.

A gentleman in Pugwash, Cumberland Co. N. S. by the name of William Delaney, who says that till within about one year he has been a preacher among the orthodox, writes to the Editor of the *Trumpet*, informing that a Universalist Society has lately been formed in that place, which is about to erect a Meeting House for public worship. His letter is a well written one and gives evidence of the talents and piety of the writer. Having obtained freedom from his former partial views, he seems determined to engage with all his heart and strength in proclaiming the Universal love of God to the people. May God be with and bless him. A large field is open before him for his labors.

NEW MEETING HOUSES.

Br. Fulmer informs us, that the brethren of Eddington, Me. are about to erect an house of public worship. Some weeks ago Committee chosen for the purpose had secured a site, and other arrangements have been made. He also says that the Universalists in Guilford, Me. are engaged in building a Meeting house, in conjunction with the Methodists, who will own about one-fifth part of the building. The residue will be the property of Universalists.

BOSTON DISCUSSION.

Our thanks are due to some unknown person—but whoever he is he will accept our acknowledgments—for a copy of the Discussion held on the ever memorable 18th of April 1834, between the Rev. Adin Ballou and D. D. Smith, in Boston, on the Question of Future punishment. We have not, since its reception, had time to peruse it—and must take some other opportunity of doing so—but at present we know that the first named gentleman triumphed and reduced Universalism to an absolute wreck which lies foreshadowed on the shoals of despair. We know this, because he has said so. This is the end of it. We may hereafter look at the record thereof, with a view to amuse ourselves with a sight of its water-logged, immovable and broken ribs.

HALLOWELL ADVOCATE. The Editor of the Advocate has, indeed, an undoubted right to read our paper—a right to disapprove,—and a right to express his opinions of our course on any subject which he pleases. We too, have a right to read his respectable journal, and a right to express our opinion of his "perpetual denunciations" of the national administration, and to intimate that his course in this respect "gives a sort of countenance to the Jack Cade spirit which would away with all" government as useless and aristocratic. But we have not chosen to exercise this right. He considers the charge of sectarism against Bowdoin and Waterville Colleges and the Wesleyan Seminary as "unjust," sustained by no evidence that they are any more objectionable in this respect, than the Westbrook Seminary is like to be. It seems then the editor of the Advocate does not consider the fact that the officers of those institutions endeavor by their protracted meetings, and by their public preaching and private slanders against Universalists and Unitarians to proselyte the young men sent there for an

education, nor the suspension of College exercises to make way for revivals, nor the offer to excuse students from getting the lessons if they will attend the orthodox meetings, as any evidence of sectarism, such an inference from such facts he considers unjust. Nor does he appear to credit what is publicly *pledged* by the Westbrook Seminary that it will not be sectarian. Verily, then, we suppose it will be impossible for us to convince him. As to our discarding literature, because we would release our literary institutions from the curse of sectarism—this is, really, a singular intimation indeed. It is, as we always thought, because we wish to see the cause of literature promoted, that we have censured the measures in Colleges, which are calculated to retard the literary pursuits of the student. We do think it possible for literature to flourish, even when the making of sectaries proselytes is not the chief object of those who have charge of the education of the young.

[For the Christian Intelligencer.]

ITINERANT PREACHING.

BR. DREW—I am fully aware that this should be a subject for old heads to investigate and employ for a more able person than mine. The subject has been looked to by some of our worthy brethren in the ministry, and they have given their views, which might seem more proper for me to keep silent. But as it is a subject of all importance, I will venture to speak also. But do not choose to appear as an advocate for the system, neither do I wish to be its advocate of no good results in the end.

It is something which demands strict attention and mature deliberation. It should not be engaged in, I think, without duly weighing all its parts and bearings. And if after the subject has been thoroughly examined, we are convinced that it will be productive of good—I do not mean for the time being, but for future generations—the I say let us engage in the work heart and hand, and spare neither labor nor pains in our power to carry it on.

But as for myself, I honestly say, that do not have much faith in the scheme, am doubtful whether it would be productive of good; even though an itineracy could be established to supply all the destitute societies within the State. It might seem to give new life and energy to the cause for a time; but whether it would be an ornament to the cause of truth in future time, is a serious doubt in my mind. We have been reminded of the success other denominations have had, and especially the Methodists, in establishing an itinerant ministry. This indeed correct. Other denominations, but more particularly the Methodists, have had great success by this means; but whether this mode of procedure has been productive of good to mankind, or whether it has in any way been an ornament to the denominations engaged in it, is a question for candid and sober minded to answer.

To say nothing of the doctrine of eternal pains, which has in this manner been sounded in every section of our country, I would ask, whether the Methodists have been successful in establishing an able and efficient ministry? We find their ministers preach year after year, on different circuits, without making but very little improvement in the knowledge of their profession. We see their young men sent out as teachers to the people, when in fact they need some one to teach them. But being young and wise in their own conceit, and perhaps meeting with applause from their hearers, they please themselves up with the idea that they know enough already, and therefore it is useless for them to spend their time in study. We see them riding from town to town, and visiting from house to house, idling away their time, being no example for others to follow nor an ornament to the denomination which they belong. And had they a disposition to study they could have but little time, as they are obliged to travel considerable to meet their appointments.

I do not mention these things because I think our brethren would be likely to follow the steps of other preachers; but still, I think it would be well not to open the door for any such a course. Our young preachers, I think, should devote their time to study and the improvement of their minds, so that they may be able rightly to divide the word of truth, and be ornaments to the cause of the cause. But how are they to do this, they are to be like the Methodist preachers, riding from town to town every week in order to meet their appointments? If an itinerant ministry is established, it would be mostly young preachers who would be engaged in it; and those are the very ones, I think, should travel the least.

It should not be so much our object to supply the destitute societies with more preachers, as it should be to let them have good preaching when they do have it. In my honest opinion, one Sunday's good preaching to a society a year, is better than a dozen Sunday's preaching of senseless jargon without top or bottom, beginning or end. A preacher should be able to elucidate the sacred truths of the scriptures, and present them to the understanding of his hearers in the most engaging light; without mingling them with the spirituality of fox's tails or the smoke of firebrands.

But it is not for me to point out a course to be pursued; neither do I desire to set myself up as a judge in these matters. I have not made the above observations because I am opposed to the idea of an itinerant ministry, but in hopes that they may call the minds of our ministering brethren to the investigation of the subject. If it is thought best to establish such a mode of preaching, in order to supply the destitute societies, I think it should be established on such footing as to guard against every bad tendency, both for the present and the future.

I find there is a call for more preachers in many sections of the country within my acquaintance. Many societies in the counties of Penobscot, Hancock and Washington will be obliged to do without preaching this season, for the want of some minister to employ. Our brethren appear to be awake to the cause of truth, although superstition has arrayed herself against it.

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who had grown old in his service and it was painful to him to think they had no religion. But the greatest thing he wished to live for was to preach the gospel and see another revival before he left this world, and he with others have made out to effect their purpose and I hope it may result in a reformation and not pass off in mere profession. Of this I have some fears, for as soon as a word is said about the doctrine of our Savior teaching men to be honest and upright in their dealings with their fellow men, they are the first to cry out against it and say, this has nothing to do with religion; all that is necessary is to follow all the meetings, say a great many good words, conform to the church creeds, pray a great deal, loud and long and you will be pronounced a genuine convert. If it should happen to make all the converts look into their dealing with their fellow men, it would be glorious and I should be a few dollars better off. I have never known but one of these kind of Christians who have been willing to pay back what he had wronged out of his fellow men before he was pronounced hopefully pious, (though I hope there are thousands, for I had rather be mistaken than not) and he was said to be crazy as soon as he made it manifest to the world that he meant to be honest.

Some in telling their experience have confessed themselves to be what every body knew they were before, who had given ample testimony to the world of their unjust ways; others have arisen and confessed they were as bad as these wicked Christians, those who have ever been considered honest and just in their dealings. If what they say of themselves is true, they have the art of covering their wickedness better than what seems possible to me. They are determined not to reason, and if you go to investigate religion on any other plan than what they have laid down, they seem ready to cry infidelity, infidelity, scepticism, and these words have a powerful effect on many. It seems as if they thought these words being pronounced by these new converts were proof they were infidels. I shall contend yet, that the doctrine of our Savior teaches practice as well as faith; and that his people are zealous of good works; and if the love of God is shed abroad in his heart he will delight to do his will toward mankind. But as long as revivals build so much faith without works, we cannot expect much good to come out of them. Mr. Graham (the lecturer on health) has preached two sermons, and he had the audacity to say some things contrary to Mr. E's notions and the cry of infidelity was immediately raised. I cannot go with Mr. Graham in the doctrine of endless misery; but if the rest of his preaching is infidelity, I would to God we had more of it. It does appear to me that he is sent of God at this special time to counteract some of the evil effects of the overheated excitement at this present time. I know if they follow his advice, the world will see them Christians indeed. May the Lord bless him in his noble efforts to reform his fellows is the desire and prayer of one who considers all men his brethren—bound to one glorious place of rest; one who wishes all to embrace the Savior now in truth and repent of their sins in such a way as can be seen and felt in—

SINCERITY.

EASTERN CHRONICLE.

"And catch the manners living as they rise."

GARDINER, MAY 30, 1834.

Snow. The snow storm which we had here on Thursday the 16th inst. covering the earth three or four inches, also extended into the State of New York. In Vermont snow fell to the depth of twelve inches, and was about as deep in Saratoga.

The springs are low and we have had no freshet this season—a serious hindrance to business on the river. The top of the earth, however, has been frequently watered by small rains, and the prospect for grass and grain is good. Corn looks yellow several days ago, but has improved since. Apple trees are now about in full bloom.

Andrew Stevenson has been nominated to the Senate, by the President, to be Envoy Extraordinary and Minister Plenipotentiary to Great Britain, and Mahlon Dickerson, of New Jersey, to be Envoy Extraordinary and Minister Plenipotentiary to Russia.

The Post Office Robbery Case.—The boy Callahan, who stole the New-Orleans package of letters from the Boston Post Office in March last, in which was a letter to the Messrs. Allen, containing \$8000, was brought yesterday morning before the U. S. Court, and sentenced to two years imprisonment in the Boston Jail, being the slightest punishment that could be inflicted by the Court for the crime on which he had been convicted.

Transcript.

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A gentleman of New-Orleans connected with the most respectable families, and himself a Director of the Bank, has just disappeared, (says a paper of the 5th) and it is discovered he has for some time been engaged in committing very extensive forgeries.

It appears, from the Treasurer's Department, that, on a comparison of the receipts for the first quarter of 1833, with the first quarter of 1834, there is a Custom House deficit of nearly 2,600,000 dollars.

Two boys were prosecuted at Salem on Tuesday last before the police court, for insulting passengers in the street, on Sunday evening; and on Thursday six boys were tried for disorderly conduct on the Sabbath, about the wharves. They were all fined with costs, between four and five dollars a piece.

The match between the ball players of Litchfield and Hartford, resulted in the defeat of the challengers. The utmost harmony existed, and every one appeared to enjoy the sport.

Peas and strawberries begin to appear in the Philadelphia market, and potatoes were sold readily at a dollar per bushel.

BANK FAILURE. It is stated that the Commercial Bank of Millington, located in Millington, Md. has stopped payment.

I think it is high time that we should take into consideration some way to supply the destitute places with preaching a part of the time. It is to be desired that our brethren, when they meet at Gray, the first of next month, will deliberate upon this subject. And I would suggest to our ministering brethren the propriety of calling a special conference at the convention in Waterville, for the purpose of taking into consideration the best means to establish the doctrine of God's universal grace to a dying world.

XENOPHON.

[For the Christian Intelligencer.]

Bath, May 19th, 1834.

B. DREW:—What I have been expecting for a number of years, has at last come upon us; we have been visited, this spring, with a powerful revival of religion; and I am astonished that we did not have it last year or year before, when I consider the plans and schemes that have been resorted to produce an excitement,—tracts distributed, camp meetings, four days meetings and all kinds of meetings that can be named have been held with little success till now; and this seems strange to me, when we see so many who are ready to be led captive at their will. It appears they were determined to make one more desperate struggle—and they have effected their purpose; they have produced a great excitement, and produced a great deal of fanatical zeal—and I hope it may be productive of a reformation in many. It has helped on the cases of four insanities. I will not say they intend to do wrong, but I do seriously think they ought to pause a little in their zeal, when they know those excitements have led on to hundreds of insanities, suicides and murders in our country; when they know there is not an instance of insanity caused by our Savior or the Apostle's preaching in the Bible.

As this has been a special time with our Unitarian brethren, and they have called it the powerful workings of God's holy spirit, I will give you a description of their proceedings as they appear to me. Mr. Ellingwood seems to be the head of all these plans and no man loves dominion more than he, and no one man in this town can control so many. He commenced a morning prayer meeting about the first of February something like the Catholic morning mass; after this had been going about a fortnight he stated in the meeting on Sunday that he expected there would be some ministering brethren in town on Wednesday next and they should hold a meeting all that day and evening, and the church was desired to hold a fast. He said he did not know but there would be a meeting the next day, but could not tell. The meeting commenced as he stated and continued, seven meetings a day, for 12 days. Then the Baptists went on with their meetings about as long; and then the Methodists went on with their meetings for about 15 days; then the Congregationalists and Baptists commenced again; so we had a forty or fifty days' meeting. As soon as they began to get proselytes they pronounced it God's work, they warned people in the first of their meetings to embrace the Lord as he would not tarry but a few days. Here they were mistaken, for if their zeal was evidence that God was here three or four days, we have the same evidence that he did not leave town for as much as forty five days. How long they mean to carry on this craft is best known to themselves; by this craft they have their gain and will as long as the people love to have it so."

SINCERITY.

EASTERN CHRONICLE.

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GARDINER, MAY 30, 1834.

LATE FROM EUROPE.

The packet ship Poland, Capt. Anthony, arrived at New York on Sunday, having sailed from Havre on the 16th of April, bringing Paris papers to the evening of the 14th, and Havre to the 15th, inclusive, six days later than any before received. France appears to be on the eve of another revolution. The liberal press has been stopped; therefore, all the accounts are from the ministerial journals. The great disturbance which broke out at Lyons on 2d, continued daily up to the 12th, although the Paris ministerial journals alledged every day that it had been put down; still, however, a French army of nearly twenty thousand men, supported with the Government and the whole authority of the place, had been unable to arrest it, or to put an end to what is called the rioters. A great number, it is impossible to say how great, had been killed on both sides; numbers of the Liberals had been shot without a trial.

A sloop of War had been ordered from Brest to the United States, with despatches, to explain the subject of indemnities.

In Paris all was confusion. Private letters give a much more alarming state of things than any thing that appears in the Journals of the day. It is stated that upwards of eighty persons had been shot down without a trial.

Disturbances in Paris. [From the Journal du Havre of the 15th of April.] Yesterday, after the review, the King assembled the Marshalls and officers of the regiment and addressed them. The day passed tranquilly, and nothing seemed to presage a struggle, until about four o'clock, a few groups collected in the centre of the city, and raised, by overturning carriages, barricades in the adjacent streets of St. Martin and St. Dennis. Barricades were also raised in other quarters. Before six o'clock, there was an affair with musketry, in which several persons were killed. A grenadier and a drummer, who were alone, were assassinated. The killed and wounded amounted to sixty. A great number of arrests have been taken. Paris is busting with troops and artillery. The regiment of carabiniers has just arrived at Versailles. This morning at half past five, the firing recommended in the streets Maubuec, Transnoi, and Montmorency. The 34th and 35th of the line have been sent against the insurgents, who had entrenched themselves in houses. After an action of an hour and a half, in which the National Guards lost a captain and two drummers, and the 35th an officer—the houses were taken. The exasperation of the troops was excessive, and all the republicans found in them were put to the edge of the sword. Mr. Baillot died to day. It appears that the leaders of the republican party were opposed to these measures, and that this mad attempt has proceeded from the most obscure of that party. There was little commotion in the districts removed from the centre of the city. Theatres of the Boulevards were filled, as usual, and almost all the shops and coffee houses were open.

Postscript. Tranquility is established in all quarters. The insurgents have either fled or been arrested.

Despatches from Lyons to the evening of 12th. confirmed the news received yesterday of the occupation of the faubourgs by the troops. The day of the 12th was horrible. Four churches had been besieged. It seems that the insurgents are not yet entirely vanquished.

The Moniteur publishes a telegraphic despatch from Lyons of the twelfth, at 11 at night, in the following words:

"Lyons is delivered—the faubourgs occupied by the insurgents have fallen into our hands. Communications are every where re-established—the mails have recommenced—the anarchists are in the greatest disorder.

Capt. Back. A letter has been received by Mr. Buchanan, his British Majesty's Consul, from Captain Back, dated Fort Reliance, east end of Great Slave Lake, 7th December, 1833.

The following is an extract:—After detailing various matters of private nature.

"And now, my dear sir, I must inform you that the expedition has advanced steadily in its humane and interesting object, without having experienced any of those untoward circumstances that sometimes attend a long voyage over the ocean.

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The ship Susan, which arrived at Boston last week, from the Cape of Good Hope, brought about seventy wild animals, of different kinds—all alive and kicking. They will probably be exhibited in a few days.

Hail stones the size of hen's eggs, have fallen at Natchez, Miss.

A new Post Office has been established at Harmon. Joseph Madlock, P. M.

The Burlington, Vt. Sentinel says that a snow storm was experienced in that section of the country on the 14th ult. more violent than has been known since 1816.—The snow fell twelve inches deep—and the young trees were much injured by its weight.

Information is wanted of one Ebenezer Pol, supposed to reside in this State. Any intelligence respecting him, communicated to the Post master of Kennebunk, would be thankfully received. [Gazette.]

A private letter to a gentleman in N. York, estimates the number of persons killed at Lyons at 1200; 500 in one church, 300 in another, and the remainder believed to amount to 400.

A letter from Wilkesbarre, Pa. dated May 15th, says—"All kinds of fruit are destroyed. The ground was covered with snow last evening.

A Long Nose.—A Paisley manufacturer having got, by some accident, a severe cut across the nose, and having no court-plaster to hand, stuck on his unfortunate proboscis one of his gum tickets on which was the usual intimation—"warranted 350 yards long."

BIRTHS. The wife of Mr. Erastus Young, in Scituate, Mass. was on Friday last, delivered of three boys, which are doing well.

The assessment of the whole amount of property in the city of Washington, real and personal, at the close of the last year, was within a fraction of eight millions of dollars.

A duel took place in Kingston, Jamaica, recently between Wm. Myres, Esq. and Dr. Whittaker, in consequence of a dispute at a vestry.—The former, it is said, was mortally wounded on the first fire.

At the Derby Assizes, in a case of stealing, where two men and a female were implicated, they returned into court with the following verdict, which is a curiosity of its kind: "We find the woman not guilty and the men guilty, but we recommend them to mercy, because there is not evidence enough to convict them!"

To make a sick Horse drink freely. A horse has a very sweet tooth; when he is unwell and won't drink, mix molasses or coarse brown sugar in the water; he will then drink freely.

M. Guidot. the distinguished naturalist, who has been for several years exploring the island of Madagascar, has arrived at Brest with the whole of his collection, comprising upwards of 40,000 specimens, and is expected shortly at Paris.

The hardest fend off.—The ship Neponset was yesterday hauled upon the rail-way, and her cutwater exhibits the effects of the tremendous power of the stroke of a whale. Capt. Hunt informs us that on his passage out to Canton on the 19th of last July, when sixty days from Boston, a sudden shock was felt by all on board, and that those who did not see the whale, supposed the vessel had struck a rock. It was in broad day, and the mate, who was steering at the time, saw the whale, and might have avoided it as well as not, but thinking to have a little sport and not being apprehensive that there could be the least danger in giving him a gentle touch, kept straight on; he soon found out his mistake, however, and came off second best, for the whale on being disturbed, gave a sudden turn, bringing his tail directly across the bows of the ship, carrying away a part of the cut-water a piece of solid timber eight feet long and nearly a foot thick, breaking off number of copper bolts as short, and with as much ease, as if they had been pipe stems, and doing some other considerable damage.

It was a large right whale, and in all probability if he had got a fair kick, as the boys say, for this was nothing but a gentle touch, he would have sent the vessel to the bottom. Capt. Hunt was obliged to repair as well as he could in Canton, and now the ship is on the rail-way the effects of the encounter are plainly to be seen.—*Bos. Gaz.*

Progress of Temperance.—We yesterday happened in at Dr. Eliot's in Hanover street, where we saw him furnishing a Medicine chest for a vessel bound to India, and observing three bottles sealed and the sealing neatly covered with white leather and marked, we inquired about their contents and were informed it was Old Brandy. On further inquiry we learned that three bottles contained all the ardent the vessel would take out, and that only to be used as a medicine.

We were like wise informed by Dr. E. that, that was the first Medicine Chest which he had supplied with that article, and it was a large right whale, and in all probability if he had got a fair kick, as the boys say, for this was nothing but a gentle touch, he would have sent the vessel to the bottom. Capt. Hunt was obliged to repair as well as he could in Canton, and now the ship is on the rail-way the effects of the encounter are plainly to be seen.—*Bos. Gaz.*

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TO CONSCIENCE.

BY GRENVILLE MEILEN.

Voice of the voiceless spirit! th' last ring
Through the still chambers of the human heart,
Since our first parent in sweet Eden sung
Their low lament in tears—thou voice, that art
Around us and above us, sounding on
With a perpetual echo, 'tis on thee,
The ministry sublime to wake and warn!—
Fall of that high and wondrous Deity,
That call'd existence out from Chaos' lonely sea!
Voice that art heard through every age and clime,
Commanding like a trumpet every ear
That lends no heed to the sounds of Time,
Seal'd up, for ay, from cradle to the bier!
That falset, like a watchman's through the night,
Round those who sit in joy and those who weep,
Yet starting all men with thy tones of might—
O voice, that dwelt in the hallowed deep
Of our own bosom's silence—eloquent in sleep!
That comest in the clearness of thy power,
Amid the crashing battle's wild uproar,
Stern as at peaceful midnight's leaden hour;
That talkest by the ocean's hollowing shore,
When surge meets surge in revelry, and lifts
Its boomer voice above the weltering sea;
That risest loudly mid the rearing cliffs,
And o'er the deep-mouth'd thunder goest free,
Even as the silver tones of quiet infancy!
Spirit of God! what sovereignty is thine!
There is no home of the bended knee;
Then hast of vassalage no human sign;
Yet monarchs hold no royal like thee!
Unlike the crowned idols of our race,
Thou dost no earthly pomp about thee cast,
Thou tireless sentinel of elder days!—
Who, who to CONSCIENCE doth not bow at last,
Old Arbitrator of Time—the present, and the past!?"

SHOULD MAN BE PROUD?

Should man be proud?—Go ask the great,
The great in wealth, in power, or name—
You will not find with all their state,
The true in heart or pure in fame,
The world with its infection, breath,
Hath scattered wide the taint of sin,—
Like marble o'er the place of death,
Though fair without, all's vile within.
Should man be proud?—ask poverty—
Degraded o'er the brat,
Will not his burning tears reply
In language eloquent though mute—
Its ceaseless tale of bitter wrong,
Its deep abasement—e'en in dust,
Will answer loud, and answer long,
And answer true, and true it must.
Should man be proud?—Go ask the grave,
The cold, the lone, down trodden tomb,
Where sleeps the monarch and the slave,
In kindred dust and kindred gloom—
Go to the place where thousands sleep
In still oblivion's midnight shroud,
And o'er the wreck of weeping weep,
And ask if there—Should man be proud?

[From Rev. Artemas B. Muzzey's Discourse after his Installation.]

DUTIES OF A CHRISTIAN SOCIETY.

CONSTANT ATTENDANCE.

Their attendance on the services of the sanctuary must be constant. It seems yet imperfectly understood how much the power of a minister depend upon this. He is required to be always in his place. Neither a little too much cold nor a little too much heat, nor a passing cloud, nor unpleasant roads, will excuse his absence. No feelings of indolence or fatigue, neither the visit of a friend, nor even a slight indisposition, is expected to detain him at home. Nor, if he love his office, does he desire such apologies. But he is more mortal, and cannot long endure everything from reluctant, half-day, or unfrequent worshippers. Would that every soul in his care could know how they burden his spirit and paralyze his energies by their absence from church! Why does he preach? That the bare walls may resound to his voice, or for the form's sake alone, or for the despotic love of money? No. He wants the living eye and ear before him, and without these he cannot preach. He may rise in the pulpit, and utter the words of his message; but if he be anxious to do good, thirsting to see fruits from his labors, he can never be content to address empty pews. Let, then, every one, who for slight reasons forsakes the sanctuary, put to his conscience the following questions: "Is it right for me to be absent from church for a cause which would not detain me from my worldly business, from a party of pleasure, or a scene of amusement?—May it not be, that by remaining at home this Sabbath, I shall encourage in myself a bad habit? May I not lose an instructive sermon? And if I were certain of gaining no good myself, is not my example important?—In fine, am I right in discouraging my minister, and thus making him less useful to others?" Such reflections as these would crowd our churches, reanimate our preachers, and give religion a power on society it has never yet exerted.

INTEREST IN THE SERVICES.

But, not only should a congregation appear thus regularly in their seats on the Sabbath, they must know and feel the object of their thus coming together. When they join the solemn assembly, it should be with pure purposes and spiritual feelings. They should realize that they tread ground hallowed by the Universal Spirit—that it is none other than the house of God, and that He, who is their Father, overflowing with kindness unto them that fear him, "will bring into judgment the secrets of all hearts." If they come to the altar with humble hearts, sorrowing for their sins—candid minds, earnest for some saving truth—a clear conscience and a simple desire to be made better, they are gospel hearers, and cannot fail to be edified.

First, then, as the preacher lifts his voice in prayer, they will, from their inmost soul, unite with him. For why else should he utter the language of supplication? If he is to pray alone, why do they rise?—why profess to join with him?—why not have remained at home? He can pray for them as well in his study as within consecrated walls. The true hearer comes never to wait an idle spectator, while the minister, like some ancient priest, lays an offering on the altar. No. The very name of our service forbids this. We speak of these sabbath assemblies as for "Religious Worship."—And in what does worship consist? In hearing a sermon, or listening alone to a prayer. Certainly not. If words have any significance, this word implies general, personal act of every one present. We call it, indeed, "social worship." Yet, if the people withhold from it their hearts, if they send their thoughts through the earth, while their pastor is praying, it is the most *unscriptural*, most lonely of acts. May you, my dear friends, never lose sight of this truth. But whenever the ear hearkens, may the spirit be melted in holy praise, in deep penitence, in unfeigned, earnest supplications for yourselves, as immortal, and responsible beings.

Having partaken thus heartily in the de-

votional service, the hearer will naturally attend to the words of instruction with a single aim at religious and individual good. He will hear with candor, not expecting in each sermon an exhibition of learning, talents, or eloquence. Nor, with fastidious taste, does he resolve to decide first if there be any fault in the speaker. He knows that such a spirit is hostile to all the best fruits of the ministry—that nothing is more inconsistent with a childlike thirst for improvement, with that hearing which alone is "mixed with faith," and able to profit. Yet I appeal to you, my brethren, if this false, caviling, censorious hearing of the word is not fearfully prevalent at this day. Are there not thousands, every sabbath that shines on us, leaving our churches with reiterated complaints of the faults of preachers? "The sermon was too long, the style was too plain, that figure was bad. It was altogether too general a subject, or quite too particular and personal." Or, in the last result, and what may be almost always said, "It contained nothing new." And is a Christian temple opened like a theatre, to bring out novelties? As if there were a single truth connected with man's eternal interests which is not as old as creation?—Has not man been always immortal, and always a frail, tempted, sinning creature? Has not God been always precisely what he now is, the Rewarder of obedience, and the Avenger of guilt; and will he not continue to be so through the everlasting ages? Do days and Sabbaths alter our relation to him, that the minister must alter his preaching, and study, not how to enforce the old, immutable truths, but to please the ear by something strange and new? Or have they, who are thus bent upon novelties, received and obeyed all they have already heard? O what treason to our Master were it in us to be thus for ever pampering the appetite, devising some new dainty for the intellectual palate, while a moral fever is raging through the system! Look, my friends, at the judgment-seat of Christ? Ask yourselves, if, when you stand there, it will avail you to plead,—"Lord, Lord, thou knowest how often I entered thy courts to hear something new. In thy name I have done wonderful works, condemning the taste and style, the talents and delivery of so many preachers; casting out so many, as too tame, of too small abilities, altogether unfit for the pulpit." Are these the passports to Heaven? Are such the hearers who shall enter into the joy of their Lord? O then be wise, ere it is too late.

Conceive, for a moment, that our congregations were pervaded by that humble, sincere, self-scrutinizing temper which the gospel enjoins. Each now repairs to the church intent on his own edification. He goes not with "itching ears," nor to decide on the intellect of the preacher, nor in any way to judge of his merits. What, then, though his voice be not smooth as the lute, or harmoniously modulated? What, though some gesture be not squared by the precepts of the schools; or some word be antiquely pronounced? Grant that this illusion was a little too direct, or that expression somewhat coarse, or unduly polished. There was something good, true, important in the sermon, something that one, who was looking for good, might have discerned and applied to himself. And our hearer determines not to lose the whole of the preaching for a slight fault in the language, or the manner. Because there was rather more of the evidences of the doctrines of Christianity, of expression, or of obvious duty, than the special ease of each might require, he did not denounce the speaker, but cheered cheerfully thus much for some neighbor who did need that very sermon. What a beautiful picture have we here of mutual love and holy advancement! How would the ambassador of God be inspired and strengthened in his work by such hearers!

Before leaving this topic, let a caution be expressed against considering too exclusively the wants of our fellow worshippers. There are those who apply most readily reproof from the pulpit to this or that individual among the congregation. They feel "happy that such an one was present to day, and think he must have felt that remark of the preacher. They were sorry that another did not hear that sermon, and learn from it to amend his fault." Beware, brethren, of this spirit. It closes the mind, and steals the heart against all saving impressions. It will terminate, if freely indulged, in the prayer, "God I thank thee that I am not as other men are, extortioners, unjust, or even as this publican." Listen, rather, to the preacher, with a single desire to hear a word in season to *yourself*—something that shall mortify your evil affections, uncover your secret faults, and say unto conscience, "Thou art the man." Search, as with a miser's keenness, for treasure to lay up in your heart. Do this, and you will cease to be offended by the imperfections of the speaker; and many a sermon which had else been to your soul, "a savour of death unto death," shall quicken, warm, and delight you; and, better than all, shall be a theme of the happiest recollection in the day of account.

MEDITATION.

It is the duty of the hearer, finally, when these public services are closed, to retire from the sanctuary and MEDITATE on what has been spoken. No living preacher can so impress a divine truth, that light and vain conversation, the perusal of an unholy book, or inordinate indulgence of the appetite, if immediately consequent, will not obliterate the impression. Leave, then, my friends, this religious assembly each Sabbath you visit it, in a thoughtful temper.—Resolve that the good seed shall never be "caught away" from your hearts. Bring the word home seriously and deliberately to your own case. Have you been waked to a sorrow for your sins; dimiss not that sorrow. Consider it, cherish it, until it shall work out your salvation. Do you feel a new love to God, cleave to that affection. Dwell much on his holy, and kind, and venerable attributes. Let them not go until his image is indelibly impressed on your heart. And so always, whether hope be divinely kindled, or faith attain a new vigor, or charity burn clearer within, let it not be a fleeting impulse. Muse upon and nurture it. Establish it as a beacon in your week day's course. Above all, pray for its confirmation. Implore the Almighty to seal it for your good. Thus will you be "not a forgetful hearer, but a doer of the word."

Virtue outbuilds the pyramids
Her monuments shall stand when Egypt's fall.

Pocahontas.—The following sketch of the character of Pocahontas, is from Mr. Hildard's "Life of Capt. John Smith," contained in the second volume of *Spark's American Biography*.

"It is difficult to speak of the character of Pocahontas, without falling into extravagance. Though our whole knowledge of her is confined to a few brilliant and striking incidents, yet there is in them so complete consistency, that reason, as well as imagination, permits us to construct the whole character from these occasional manifestations. She appears to have possessed every quality essential to the perfection of the female character; the most graceful modesty, the most winning sensibility, strong affections, tenderness and delicacy of feeling, dove-like gentleness, and most entire disinterestedness. These beautiful qualities were not matutated and trained in her by the influences of refined life, but were the native and spontaneous growth of her heart and soul.

Her mind had not been formed and fed by books, or the conversation of the gifted and cultivated; the nameless graces of polished life had not surrounded her from her birth, and created that becoming propriety in carriage and conversation, which all well-bred people, however differing originally in refinement and delicacy of perception, seem to possess in about the same degree; nor had the coarse forms of actual life been, to her eyes, concealed by the elegant drapery which civilization throws over them. From her earliest years she had been familiar with rude ways of living, uncouth habits, and lawless passions. Yet she seems to have been, from the first, a being distinct from and unlike her people, though in the midst of them. She reminds one of a delicate wild flower, growing up in the midst of a rock, where the eye can discern no soil for its roots to grasp and sustain its slender stalk. We behold her as she came from the hands of her Maker, who seems to have created her in a spirit of rebuke to the pride of civilization, giving to an Indian girl, reared in the depths of a Virginian forest, that symmetry of feminine loveliness which we but seldom see, with all our helps and appliances, and all that moral machinery with which we work upon the raw material character.

But in our admiration of what is lovely and attractive in the character of Pocahontas, we must not overlook the higher moral qualities that command respect almost to reverence. Moral courage, dignity, and independence are among her most conspicuous traits. Before we can do justice to them, we must take into consideration the circumstances under which they were displayed. At the time when the English first appeared in Virginia, she was a child but twelve or thirteen years of age. These formidable strangers immediately awakened in the breast of her people the strongest passions of hatred and fear, and Captain Smith, in particular, was looked upon as a being whose powers of injuring them were irresistible and superhuman. What could have been more natural than that this young girl should have had all these feelings exaggerated by the creative imagination of childhood, that Captain Smith should have haunted her dreams, and that she should not have had the courage to look upon the man to whom her excited fancy had given an outward appearance corresponding to frightful attributes?

But the very first act of her life, as known to us, puts her above the notions and prejudices of her people, and stamps at once a seal of marked superiority upon her character. And from this elevation she never descends. Her motives are peculiar to herself, and take no tinge from the passions and opinions around her. She thinks and acts for herself, and does not hesitate, when thereto constrained, to leave her father and trust for protection to that respect which was awakened alike by her high birth and high character among the whole Indian race. It is certain a remarkable combination which we see in her, of gentleness and sweetness with strength of mind, decision, and firm consistency of purpose, and would be so in any female, reared under the most favorable influences.

The lot of Pocahontas may be considered a happy one, notwithstanding the pang which her affectionate nature must have felt, in being called so early to part from her husband and child. It was her good fortune to be the instrument, in the hand of Providence, for bringing about a league of peace and amity between her own nation and the English, a consummation most agreeable to her own taste and feelings. The many favors which she bestowed upon the colonists, were by them gratefully acknowledged, and obtained to make it firm, and just wetted, will take ink out of mahogany. Rub the spot hard with the wetted paper, when it instantly disappears; and the white mark from the operation may be immediately removed by rubbing the table with a cloth.—[New York Mirror.]

Ink Spots. It is perhaps not generally known, that a piece of blotting paper, crumpled together to make it firm, and just wetted, will take ink out of mahogany. Rub the spot hard with the wetted paper, when it instantly disappears; and the white mark from the operation may be immediately removed by rubbing the table with a cloth.—[New York Mirror.]

served with great care in the Museum of St. Petersburg, and are pointed out to strangers with all the marks of devotion which are exhibited by good Catholics, when exposing to the unhollored gaze of heretics, the holiest relics.

Peter built one of the noblest maritime cities in the world, and thither removed his Court. He introduced the European discipline into his armies—and taught them to fight and conquer. He laid the foundation for a navy, and furnished his artificers with models of naval architecture constructed by himself. He facilitated communication through the different parts of his immense empire by making public roads some of which were upwards of *one thousand miles in length!* He established manufactoryes of various kinds—the first of which was of pins! He made just laws and caused them to be respected.

Great Fire at Needham. On Monday night about eleven o'clock, a fire broke out in the paper mill of Messrs. Lyon & Co. at Needham, in the village of the Lower Falls, which entirely consumed that establishment, together with the Machine Shop of Ware & Clark, and the small Wrapping Paper Mill of Hurd & Crehore. All the valuable Mills on the Newton side escaped. Messrs. Lyon & Co. are insured 4000 at the Manufacturers' Office—Hurd & Crehore, \$2000 at the National—Ware & Clark, \$1000 at Roxbury. Total loss, about \$20,000. *Boston Courier.*

A letter has been received at New York from Capt. Buck, dated East end of Great Slave Lake, December 7, from which it appears that he had not at that time heard of the return of Capt. Ross. His company were in a flourishing condition.

At the Supreme Court in Worcester last week, Miss Frances Rice received a verdict of 1900 dollars, and costs against Mr. Willard, a trader of Leicester, for a breach of promise of marriage. Mr. W. had taken lessons in Music of Miss F. and afterwards fell in love with her. He danced, and now has to pay the fiddler. This is right.

A daughter of Mr. John Irwin, of Abbeville, S. C. was lately walking home from school, when she was caught in a storm and a tree was blown across her which killed her instantly. A little sister who was with her was considerably injured.

Complaisance. Complaisance renders a superior admirable, an equal agreeable, and an inferior acceptable. It soothes distinction, sweetens conversation, and makes every one in the company pleased with himself.

It produces good nature and mutual benevolence, encourages the timorous, soothes the turbulent, harmonizes the fierce; and distinguishes a society of civilized persons from a parcel of savages.

Trick of a Painter.—A capital story is told of Basic, an Italian Artist. He had painted the portrait of a young sprig of nobility, without any previous agreement as to price—and after it was finished, his customer upon learning his terms took himself away, and neither returned nor sent for the portrait. Whereupon the knight of the easel, painted a grate over the portrait, and wrote beneath it, "Imprisoned for debt." An uncle of the young man paid for the painting to liberate his nephew's face from imprisonment.—*New England Galaxy.*

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THE TICONIC,
Capt. JOSEPH FLITNER, JR.

HAVING been put in complete order, will run during the present season, when the water is sufficiently high between

WATERVILLE and BATH.

Leave WATERVILLE every Monday, Wednesday and Friday morning at 8 o'clock.

Leave BATH every Tuesday, Thursday and Saturday morning at 7 o'clock.

FARE.

From Waterville to Augusta, 75cts.

" " Hallowell, 87 1/2

" " Gardiner, 1 00

" " Richmond, 1 50

" " Bath, 2 00

Intermediate places in proportion.

When the water is too low for the Ticonic to go to Waterville, she will run between AUGUSTA and BATH on the same days above specified and at the same rates of fare.

Leave AUGUSTA at 11 o'clock A. M.

" BATH at 7 o'clock A. M.

Freight taken at the usual rates. Apply to the Captain on board, or to J. R. PHILBRICK, WATERVILLE-CARTER'S HOTEL, AUGUSTA—A. WALL, HALLOWELL—A. T. PERKINS, GARDINER—JOHN ELLIOT, BATH.

Gardiner, May 7, 1834.

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Sheriff's Sale.

KENNEBEC, &c.

TAKEN on Execution and will be sold at Public Auction on Monday the ninth day of June next, at ten o'clock, A. M. at the Farmer's Hotel in Gardiner, all the right in equity of redemption Wm. R. BABSON of said Gardiner, having the following described property, to wit:—A certain piece of land situated in said Gardiner, and bounded southerly by the road leading to Brunswick, one hundred feet; south-westerly by a street, eighty feet; north-westerly by land owned by Mr. Nudd; and north-easterly by land owned by Mr. Swan; together with the buildings thereon, being the same premises on which the said Babson now lives—subject to a Mortgage running to Abigail Babson for one thousand dollars on demand with interest, dated October seventeenth, eighteen hundred and thirty-two.

Also, all the right in equity of redemption which the said Babson has in a certain lot of land, situated in said Gardiner, in the village, on the south side of Cobbs corner River, and bounded as follows, to wit:—west by land conveyed by Robert H. Gardiner to Hinebas Crandall, June 1, 1829. Southwardly by Bridge Street, and measuring thereon fifteen feet, and extending back at right angles with said street forty-five feet, keeping the aforesaid width of fifteen feet from rear, together with the buildings thereon and appurtenances thereto belonging, subject to a mortgage to Robert H. Gardiner, on which is due about one hundred and fifty four dollars.

HIRAM FULLER, Dep. Sheriff.

May 6, 1834.

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